



Red Star Line.
DINNER MENU.
S. S. Menominee

Wednesday, 26 July 1911

—0—

Minestra

Broiled Weakfish Portugaise
 Boiled Potatoes

Roast Lamb, Mint Sauce
 Green Peas Baked Potatoes

Filet Mignon Béarnaise
 Sugar Corn

Broiled Squabs on Toast
 Salad

Cabinet Pudding, Sauce Sabayonne

Fastry

Fruit

Coffee

*a memento of a most delightful
 voyage - and for genial company.
 C.A. Winship*



MRS. MARY RHODES NASSAU

Was Direct Descendant of Gen.
Anthony Wayne of the Revolution.

PHILADELPHIA, Jan. 13.—Mrs. Mary Rhodes Nassau, direct descendant of Gen. Anthony Wayne and of Mark Rhodes, a prominent financier of the Revolution, died to-day at her home in Germantown.

Mrs. Nassau w



RED STAR LINE
DINNER MENU.

S. S. Menominee

Tuesday, 25 July 1911

—o—

Potage Parmentier

Haddock, Anchovy Sauce
Boiled Potatoes

Boeuf Braisé Bourgeoise
Potatoes Gratinées

Asperges en Branches, Feurre Fondu

Roast Chicken
Compote of Peaches Salad

Ice Cream W. fers

Fruit

Coffee

Red and Dear Sir -

This is a reminder of that delightful voyage - on the Menominee and whose passenger list was so congenial. I am really glad to see that the "Menominee" is still afloat, and the "Krookland" to whom Captain was so sociable -

Well - time speeds away - Eight years on the 21st of July. We were sailed down the Lac du St. Pierre, and across the old Atlantic - to the quaint Russell. - What a lovely experience to look back to - for my last journey with my dear wife -

I sincerely hope this may find you in excellent health and spirits
With kindest regards.

Truly Yours

C. A. Wushil

Chicago -

July 18, 1919.



ANNUAL DINNER
OF THE
SOCIETY OF THE ALUMNI
OF THE
MEDICAL DEPARTMENT OF THE UNIVERSITY OF PENNSYLVANIA
FRIDAY, APRIL 18, 1913



THE BELLEVUE-STRATFORD
PHILADELPHIA



COMMITTEE



Dr. George E. deSchweinitz

Dr. Charles K. Mills

Dr. Samuel McClintock Hamill

Dr. Edward A. Shumway

Dr. William Pepper

Dr. George W. Norris

Dr. George Morris Piersol

Chairman

MENU.



Grape Fruit Bellevue

Salted Almonds

Pecan Nuts

Celery

Olives

Consommé Printaniere Royale

Sauernes

Planked Delaware Shad with Roe

Parisienne Potatoes

Goulet 1906

Breast of Guinea, Currant Jelly

Sweet Potatoes Diavolo

Green Peas

Cigarettes

Sherbet U. of P.

Hearts of Lettuce Salad

Bellevue Cheese

Toasted Crackers

Pudding Glacé a la Franklin

Assorted Cakes

Coffee

Cigars

TOASTS



The Provost of the University

Dr. Richard C. Cabot

Dr. S. Weir Mitchell

Dr. Lewis H. Taylor

Dr. John G. Clark

Dr. William Pepper

Toastmaster





Dedication
of the
New Society Hall

The Gift of The Alumni,

Saturday, Nov. 1st, 1913.

— — — —

Presiding, Mr. Waldron P. Belknap
President of the Alumni Association.

Prayer, Rev. S. J. McPherson, D. D.
Headmaster.

Address of Presentation,
Mr. A. P. M. Kinnam
for the Alumni.

Acceptance, Mr. Henry M. Green
President of the Board of Trustees.

X Benediction, Rev. Robert Hamill Nassau
M. D., S. C. D.

Song, Triumphant Lawrence.



BROOKSIDE THEATRE

(OPEN AIR)

ON THE BEDFORD STATE ROAD NEAR
MT KISCO N.Y.



JULY 4, 1914

MME. SUNETARO & CO.

Japanese Magicians



THE SPIRIT OF THE COUNTRY

A SKETCH IN ONE ACT

By Dr. Pearce Bailey

CHARACTERS

Wesley Nelson	-	-	-	-	Walter Hampden
Orten	-	-	-	-	Ernest Bostwick
The Spirit of the Country	-	-	-	-	Elsie Theodora
Dorothy Towne	-	-	-	-	Martia Leonard

Labor Day, September 7 PINKIE AND THE FAIRIES

A Play For Children and Grown-Ups

WILL BE REPEATED

At Four O'clock

ADMISSION - - - - - ONE DOLLAR

CHILDREN 50 CENTS

If Rainy, "Pinkie and the Fairies" will be given Sat., Sept. 12



Red Star Line.
 DINNER MENU.
 S. S. Menominee

Monday, 31 July 1911

—o—

Oxtail Soup

Boiled Salmon, Sauce Regence
 Boiled Potatoes

Roast Leg of Mutton
 Navets au Velouté

Tête de Veau en Tortue

Roast Duckling
 Lettuce Salad

Sago Pudding

Swiss Rolls

Fruit

Coffee

Chicago VII. 28. 1915-

Res. ^{aw} Dear Sir -

Here is a reminder of that lovely voyage - congenial party - and delightful time - to say nothing of the excellent meals and courteous treatment by every body - Officers - Crew - and Passengers -

I hope you have as pleasant memories of the voyage as mine -

Hoping you are very well - and enjoying yourself -

As being as usual - our son has a dear little girl about 6 months old -

With kind regards

Truly yours

Chas. K. Whiff

IN REMEMBRANCE OF THE VISIT Dr. NASSIÉ PAID
TO THE FRENCH MISSIONARY STATIONS OF OGOWÉ,
ON THE MONTH OF JANUARY 1906.

He will not suffer thy foot to be moved: and he that keepeth thee will not sleep. Behold, he that keepeth Israel: shall neither slumber nor sleep. The Lord shall preserve thy going out, and thy coming in: from this time forth for evermore. (*Psalm 121 3, 4, 8.*)



Dio mè thi bindàmà' biwà' bi shi bi ndainh wu: mè ndeshiki nji' bio bi i joka dioi diamé; dio wu u bé ndianh woto na ngwanti nji' nwoto. (*Jôn, 10-16*).

Mô sha piki pé diambi di botyi ba di-pa, nji pé diambi diabi bà hëshè ba a bunli me na dibongwé diabi; na, bà hëshè ba bè yi' zoto: mbo wè, Shanwamé, wè thi pé mè thi' mè thi nji, pé gwé thi, na, bà nji' ba bè yi-woto pé bonâ thé; na, pènzhe nyi nyi mèli' na wè milomi mè. (*Jon, 17, 20, 21.*)

Ane Yésu a nga zu na: « Ayoñ Nzame de ne aue ngi mur a mana ñi lès esi, nye ve ke lum esi ngi vé aluse, aluse ye muase fé ve fa ve vém nye ke yém azu azu. Si da wum bibuma émièn, osua akekei wéna nkwél wéna mir lun ma zé nkwél. Wéna ngi ébuma bi mana tuleba wéna ba ke ye méfa e ke kigh toghona aboñ ba kigh bizi e kugha » (*Mark, 4, 26-29*).

Yésu a nga zu bo na: « Ma Fèlé mazu

mine na mine bur be nga bi me, melu ôsu, e ngéne Mone Mur a ke tabe si e kua akfuma dya, mine ki mi ke tabe si bekua awum ye bebé ye züi awum meyoñ ye meyoñ mebè mi Israël. » (*Matai 19, 28*).

Yé mba mla iwé :yoñ Nzame nyi ne be ke zo lum si eseghese, e tave ndèm èbè meyañ meseghese, wéna sukha e sua. (*Matai, 42 14*).

Jehova e ga vñlizà ijanji sà, ni ipa sipolo si be po wè nle Jehova Anyambié yi Isreël, yi re wè bia pa go beketia g'od lo-ngo w'ampavi mè. (*Ruth, 2 12*)

Vèñle mpèmbi yâ go wogo y'anlingo: konde o be dènga yo intyugu sinyenge viaganlo. (*Eccles, 11, 1*)

Mi avèñli, Apolos arévizi: ndò Anyambié aweizi... Ayé ô béula nla yé ôteviza nle zom'émò: ndò wañanli wi be beng'ipa òm'edu ntar ijanj'isé. Konde azwè imbilô yi jauja ta n'Anyambié: anlwè ntyaga y'Anyambié, anlwè nagôy'Anyambié. (*Kor, 3, 6-9*)

Après cela je regardai et voici une foule immense que personne ne pouvait compter, de tout âge de toute tribu, de tout peuple, de toute langue, se tenant devant le trône et devant l'agneau, vêtus de robes blanches, portant des palmes à la main... L'agneau les fera paître et les conduira aux eaux, sources de la vie et Dieu essuiera toutes larmes de leurs yeux (*Apoc. 7, 9-17*)

God be with you till we meet again!
By His counsels guide, uphold you,
With His shéep securely fold you;
God be with you till we meet again!

Till we meet! ... Till we meet!
Till we meet at Jesus' feet;
Till we meet! ... Till we meet!
God be with you till we meet again!

Bdamhila 1874

Kongwé — 1878

Talaguga — 1882

Printed at the printing press of the French mission, at the station of Sam - Kita.

To whom it may concern,

This is to Certify,

That I have this day, in
the Church of the Pres. Mission on the
Island of Corisco, W. A., united in
the Bonds of Matrimony Rev R.
Hammil Nassau M. D. of New Jersey
U. S. A. and Miss Mary C. Latta of
Pennsylvania U. S. A., to be lawful
wedded man and wife.

Corisco. Sept. 17. 1862.

W^m Walker
American Missionary
Gaboron.

Certificate of Marriage
of Rev. R. H. Nassau &
Miss Mary C. Latta
Sept. 17, 1862.

2d copy /

↓
Farewell gifts
from
native friends
at
my departure from Africa
Jan'y - April 1906.

In the Ogowe river.

1. From Rev. W. Louve; mats, and fetishes.
2. " a French trader at Njoli Post; mats, and a dagger.
3. " evangelist Oumbago, ivory finger-rings, &c [for daughter Mary].

At Libreville, Gaboon

1. Elder Souie; a native axe.
2. Mrs. Ainsley (Njivo, "Hattie"), 3 Nkâmi mats.
3. Kenge [a woman], an oboi (R.H.N.) bed-spread. [This I have retained].

At Batanga.

Men.

1. M^r. Sonnenberg, a German trader; 1 brass neck-Ring; and Harp.
2. Melongo; 1 fish-Basket.
3. Kwedi; 1 new suspended Basket; 1 big old Horn, and 2 mbalanga (antelope) Horns.
4. Chief Bobala; canoe figure-head, and 1 elimbe (Telegraph) drum. [Given to Princeton University]
5. Bedune; 1 Basket; and 1 ebony cane.

6. Elder Matanga; 1 Horn Fetish (with mirror). [I retained it].
7. Unjinja; 1 mbalanga (antelope) Horn.
8. Masela; 1 Large Basket.
9. Makâmi; 1 small black Spoon.
10. Mbonji; 1 big Ladle, and 1 small Ladle.
11. teacher Njamuwa; 2 wide Spoons.
12. teacher Balake; 3 black Spoons, and 1 Comb.
13. Mosambani; 2 small light-colored Spoons, and a leopard's claw.
14. Mane; 1 Spear.
15. Ngâmbe; 1 very nice Spoon, and 1 long Ladle.
16. Ongele; 1 long carved Spoon.
17. Sëpi; 1 small polished ivory-tusk, 1 small saw-fish ^{snout} _{game}.
18. Utonga; 1 Bagdad ^{game} board; a bunch of Fetishes.
19. " his son; 1 small Spoon.
20. Chief Madola; 2 fine Fetishes.
21. Upumbwe; 1 ebony cane with ivory handle.
22. Ukuku Robinson; 1 large Ladle, 1 Spoon, 1 fine meerschbaum Pipe. [This latter I retained a-while]
23. deacon Kola; 1 ~~carved ebony staff~~ [given to Priscilla]

Women.

1. Ekâkie; 2 Accra plates.
2. teacher Botombaka; 1 small Spoon.
3. Bohimo; 1 flat Basket, and 1 black Spoon.

4. old Mekuwe; 1 small deep Basket.
5. Badiwedi (wife of Ekombili); 1 small Basket, and one small sewing-work Basket.
6. Mbimbiyadi, (wife of Bedune); 1 Basket.
7. Mekuwe (wife of Modiya); 1 Basket.
8. Nya:igwe-bedune, (wife of Ukane); 1 long Ladle.
9. Mekuwe (wife of Chief Madola); 1 earthen jar, and one drinking gourd.
10. Balinga (wife of Bopete); 1 Spoon.
11. Balaka (wife of Utonga); 1 new Basket.
12. teacher Betame; 1 small Spoon.
- ~~13. teacher Botombaka; 1 Spoon.~~

School-girls.

1. Ngale (sister of Mekuwe); 1 Basket.
2. Bohambwe (grand-child of Mehingi); 1 flat Basket.
3. Malango (not Ekakise's); 1 Spoon.
4. Bovavo; 1 Spoon.
5. Pahane (a very small child); 1 Spoon.
6. Jaenga; 1 belt-strap for carrying basket.
7. Ekoni; 1 Basket.
8. Etakise; 1 Spoon.
9. Mabehë (daughter of Utonga); 1 new flat Basket.
10. Mbimbiyadi (daughter of Idale); 1 Basket.
11. Bivahë; 1 Basket.
12. Dinëne; 1 Spoon.

13. Mivēngi; 1 very small Spoon.
14. (Daughter of Eyaki); 1 Spoon.
15. Ihana; 1 Spoon.
16. Make; 1 Spoon.

A few of the Baskets &c were given to Princeton University. Everything else to son Charles.

R. H. Nassau

1914.

MY RETIREMENT FROM THE WEST AFRICA MISSION.

-----oOo-----

After I had resigned in February, 1905, and, in the Spring of 1906, had returned to America, I waited for the Board to act on my resignation. For, that resignation had not been entirely voluntary on my part. It had been suggested by Secretary Halsey while on his inspection visit to Africa in ^{1904 and} 1905; and I received at that time the impression from his own words that, even if the Mission should accept my resignation, it would not be final; that he would refer it to the Board; and that it "would be all right."

Just what he meant by those words, I cannot assert, but their impression on me was that he would see to it that the Board would decline to accept it. So, on my return to the United States, I believed that I was only on a furlough, and that when again in good health, I should be sent back to my work in Africa.

Months passed during the summer of 1906, and I received no definite word from the Board, until, in the Fall, I was astonished on being informed that there was a printed pamphlet (for the use of the Board) containing Dr. Halsey's Report of his visit to the Mission in the Fall of 1904; his inspection; a record of his and my two letters as to his three charges against me; and the conditions and incidents connected with the Mission Meeting at Batanga Beach in February, 1905. I was given a copy of that pamphlet.

Much in this was not new to me. I had gone through it all during those three months in Africa. But I was amazed that Secretary

Halsey, instead of recommending to the Board to reject my resignation, (as I had fully trusted he would do) strongly advised their acceptance of it, and gave in that pamphlet, as his reasons for so doing, some eighteen statements, almost all of which were new to me; none of them had he stated to me for explanation or denial; and all of them were either misunderstandings or misrepresentations; and some of them entirely untrue.

I insisted that I should be given an opportunity to reply to those statements before the Board acted on them. Rev. C. R. Erdman, D.D., was my staunch friend in obtaining the Board's appointment for a day in November. I went to New York; was shown to a room in the Mission House; waited there two hours while the Board was in session; was finally summoned by Secretary Brown; and in the presence of the Board was told by President Rev. Dr. Alexander that I was given twenty minutes in which to reply. Twenty minutes in which to reply to eighteen statements, and attempt to remove impressions that had been untouched in their minds for six months!

Of course the twenty minutes passed before I had gotten very far on the line of the eighteen statements. Then President Alexander kindly added five more minutes. But they passed in vain. It was late in the afternoon; the Board had to adjourn. So it was decided that I should write my Reply. Secretary Halsey would print it privately, and would send copies to members of the Board, and they would act on it. This I did in the following document:-

I ask you not to accept my resignation from the West Africa

Mission.

Moreover, I ask you to direct me to return to my work in and for Africa as soon as the purposes of my present furlough shall have been accomplished.

Why, then, did I resign? As Secretary Halsey's Report properly states, it was not really voluntary.

Why did I make no protest at the time, and apparently assented to all that was done by him in Africa?

Dr. Halsey is one of five men whom I loved as I love no others in the United States. In my perfect love there was no fear. So utter was my regard, that I would yield any preferences at the wish of either of them, and would subordinate my own judgment, even though what they were doing seemed unjust or severe. I accorded Dr. Halsey a trust similar to my trust in God, whose ways are sometimes dark, and yet in whose Love and Justice I have perfect faith that He will bring out the end in Righteousness. What seemed to me and my sister so unjust and unwise in Africa, I had a faith that my friend would rectify in New York.

As I shall animadvert on his Report presented to you a year ago (May, 1905), I wish most distinctly to say that I do not in any way impugn his intentions or his solemn truth, the while that I have to point out statements that are very many of them inaccurate, and some of them untrue.

Firstly: This is a court. I am an accused. I wish you to bar out all the testimony against me collected in that Report. Excepting two minor statements, all that testimony had already been made the basis

of a Complaint against me by the Mission two years ago. On that Complaint you delayed my return to Africa while it was being investigated. That Complaint was denounced by the late venerable Rev. Dr. Booth as "unchristian". And a lawyer, a business man of wide experience, Elder in a prominent church and Director in Princeton Theological Seminary, Mr. Hugh Hamill, denounced it as a libel, and advised me to resist it before the Foreign Missionary Committee of the General Assembly. For that purpose, I went to Buffalo in May, 1904, with the documents prepared. But I am for peace. I do not like fighting. I refrained. And you did me the justice to dismiss that Complaint, and sent me back to Africa with your blessing.

Civil Law does not put an accused's life in jeopardy twice on the same charge. All the incidents referred to in that Complaint occurred (if at all) before 1904, and as far back as 1900. You having dismissed that Complaint in 1904, I object to the same testimony being brought now into court.

Secondly: I object to the manner in which the testimony in the Report was collected. I do not object that it was gathered from any and all sources, however disreputable. Secretary Halsey went direct to Libreville in November, 1904, without coming ashore at Batanga Beach; and spent one month in the Gaboon, Corisco, and Benita districts. I do not know from whom or where, but he gathered a variety of complaints, insinuations, and misrepresentations against me.

He arrived at Batanga Beach on a Friday afternoon late in December. On the Saturday he held a meeting of Batanga Station; investigated Mr.

Menkel; and announced to me also that he wished to investigate me. I was ready at any time or place. I was not summoned. On the Sabbath we went to church. On the Monday there were consultations; and on the Tuesday, Secretary Halsey went into the Interior, leaving for me a letter of an amazing variety of misrepresentations that had been gathered in the thirty days previous.

While he was in the Interior, I wrote my answer to that letter, and handed it to him when he returned to the coast a month later. He immediately gave me another letter of statements even more false than the first, which he had gathered in the Interior, I do not know from whom. Some of them evidently from persons who had never met me for even a half hour. To that letter I wrote also a reply. (All these four letters are printed in the Report.)

Secretary Halsey would not tell me the names of his informants. I could have proved personal bias against some of them. They had never made any such statements to my face. Hidden behind the Secretary, they dared what they had not the courage, justice, fraternity or Christianity to say openly to me.

In my two letters, I grouped their statements under three heads:

1. My relations to the natives, with insinuations against my moral character.
2. Opposition to Policy of Native Self-Help.
3. Unfraternity.

I denied 1 and 2; admitted 3, with a justification. Though Secretary Halsey had carried these things in his mind for two months before giving me full opportunity to deny or explain them all, so that he himself wrote

me that they had made "an indelible impression" on him, he had the justice to acquit me on charge 1. As to 2, my explanation that I was sincerely in agreement with the Self-help Policy, but had opposed its harsh administration, was not accepted. I was condemned, though I was the first to begin that policy twenty-five years ago, when I induced the Mission to require our native books to be bought, not given.

Secretary Halsey would not name my accusers, nor allow me to confront them. He alone was accuser, witness, jury, and judge. For this reason I ask you to reject all that testimony.

As to 3, I admitted it; but I thought that if I was to be blamed, something should have been said or done about the far worse unfraternal acts done to me by my fellow-missionaries. True, their wrong did not make right my wrong. And, if I was wrong, I atoned for it; should have been forgiven, and nothing should have been said of it. You have this in the Report.

Thirdly: You should not accept my resignation, because of the circumstances under which it was offered. When I reached Batanga Beach in the Fall of 1904, I found the natives bitter toward some of the six missionaries of that Station, and unfriendly to almost the entire Mission. Because, 1, six years before, they had been promised a Girls' Boarding School. That promise has not been fulfilled. 2. Four years before, a school of Mechanics had been promised; the site selected, and materials for building bought. But it was never built, and the school itself was taken from them and given to an interior tribe. A broken promise that broke their trust in missionary truth. 3. They were indignant at

Dr. Blunden; had no confidence in Mr. Hummel; and were alienated by Mr. and Mrs. Menkel and Mrs. Ogden. Though Mr. Hummel was a painful contrast with Rev. Mr. Knauer, whom they loved, they would have accepted him had he not unwisely identified himself with Dr. Blunden's harsh doings. Mrs. Ogden, so graceful to her fellow-missionaries as a hostess, and making a pleasant home for Messrs. Blunden and Hummel, alienated the people by deriding their somewhat grotesque efforts in adopting civilized dress. That some young men became "dudes" is true. But it was not wise or kind for her to hold them up to ridicule. And only once a month did she do any village prayer-meeting work.

In all these matters I gave the people sympathy. Some of their complaints were true, and I believed some of them just. And Secretary Halsey (in a meeting held after his arrival) admitted to them that some of these missionaries were wrong. I counseled the natives to be quiet and await the rectification by authority, with which (at that time) I, and others, believed Secretary Halsey was clothed.

Two months later he came, and on a Sabbath afternoon, two days after his arrival at Batanga Beach, held a public meeting in the Batanga church building, which was attended by the entire community, and where both church members and heathen spoke. I was not present, but Secretary Halsey and many natives afterward told me all that occurred in that meeting. Secretary Halsey sympathized with them; told them they should write and sign their complaints, and present them to him with proofs; and promised he would rectify what was wrong. They rushed into the door he thus opened,

and besides their just complaints, made many which were foolish and unkind. Later, two women came to me for a note introducing them to Secretary Halsey. They wished to complain, and bring proof against Dr. Blunden. I endorsed the veracity of one of them. They went. Secretary Halsey was very busy. He summoned Dr. Blunden. Dr. Blunden quibbled that he did not "strike", only "struck at". The complainants asked that the Doctor's native assistant, who had seen the Doctor's harshness, be summoned to witness with them. This was refused, and their case was dismissed as "trivial".

Those women came back to their villages; told the people it was of no use to complain to Dr. Halsey against any missionary. Their case had been a test. And none others had the courage to go and present their own cases. They felt themselves abandoned. And the Mission broke into a fury of rage at "niggers" daring to complain against white people. In the subsequent Mission Meetings there were exhibitions of vindictiveness such as in all my missionary life I had never seen by people calling themselves Christians. "Destroy Batanga!" "Wipe out Batanga!" "Punish Batanga!" And in the punishment, I, too, was to be punished for standing as sympathizer with complaints just, or apologist for complaints unjust, of those over-grown children, the African natives. Just then my resignation was presented. It gave my enemies a splendid chance to wreak their wrath on me. Secretary Halsey, instead of simply announcing that he had acquitted me on charge 1, and condemned me on charges 2 and 3, read the whole dreadful series of his and my four letters. He thus gave life to

all the insinuations, misrepresentations, and falsehoods that had been privately made, and I was pilloried before the whole Mission. The Mission knew that my resignation had been asked for. Its acceptance was a foregone conclusion. In your decision please take account of that wave of indignation against me as defender of the natives. Almost all of the above appears in the Report.

It had been agreed between Secretary Halsey and myself that, after he had closed his statement to the Mission Meeting, I should read my resignation. I did so, as follows:-

Batanga, Feb'y. 21, 1905.

To my Brothers and Sisters of the West Africa Mission:-

Considering the view, indicated by a considerable portion of your membership, in their unanimous adoption of a certain Report of a Committee of Missions in December, 1903, signed by Messrs. Fraser, Knauer, and S. F. Johnson:

And considering the feeling since then expressed by members at all Stations, as reported to me by our beloved Secretary, Rev. Dr. Halsey:

I decline to stand in the way of the progress of the Kingdom of Christ, and am unwilling to be even a possible hindrance to a Cause that to me is greater than life.

No one of us is indispensable to that Cause. If the elimination of myself shall prosper it, whatever personal regrets I might feel at not being able to round out my life in its service, will be compensated by a gladness at its prosperity, even in other hands.

You will ^{please} therefore accept my resignation from membership in the Mission.

For His sake, Yours,

Robert Hamill Nassau.

I had hoped that my enemies would be touched by the spirit of the words of my resignation.

(Page 31, Report.) -- "Then, amid perfect silence, a secret ballot was taken. This resulted in 15 votes being cast for acceptance of the resignation. The personality of this vote is interesting. Of the four votes in Dr. Nassau's favor, one was cast by Miss Nassau; she signed her ballot. Two others were cast by Mr. and Mrs. Menkel. This information I obtained from Mr. Menkel." Mrs. Dager cast the fourth ballot (two others did not vote; one of them was Mrs. Weber.) "After the ballot had been announced, I then offered prayer, and Dr. and Miss Nassau withdrew from the meeting. These are the facts of the case. It is difficult to convey to the Board the impression of that solemn moment; it is equally difficult to give any idea of the amount of time and patience involved in the evidence which led up to this action." (Dr. Halsey's reading of all those false charges and misrepresentations in the two letters he had collected at Gaboon and the Interior made a great impression against me in that Mission Meeting.) "The case is most complex; it will require careful investigation by the Board. No doubt the presence of an official of the Board and the tone of his letters influenced some votes." (Subsequently ^{Mr} ~~Dr.~~ and Mrs. Adams and Dr. Weber changed their attitude, and became my friends.) "But both Dr. Nassau and I myself were surprised at the large vote against him." (His reading those letters caused that.)

"We had agreed that if only a bare majority voted to accept his resignation, I would at once ask him to withdraw it, and the whole case would be dismissed. The large majority against him, however, rendered this impossible."

Fourthly:- At the close of the Report, in Secretary Halsey's recommendation to the Board concerning me, are a series of statements not before made to me, that are amazingly inaccurate.

1. (Report, page 32.) "An incident occurred early in the day on which the vote was taken which throws some light on the character of Dr. Nassau, and on the situation in general. Dr. Nassau called upon me at an early hour. His face was radiant. He held in his hand a letter just received from Secretary Brown. He said, 'Dr. Brown has written me a most glowing commendation of my book on Fetishism. I can forgive all the past. I never had such a compliment paid to me.' At that moment Mrs. Menkel entered. He turned and said, 'May I have the privilege of dining to-day at the Menkel's table?' Mrs. Menkel was so surprised that she could not speak, so I came to her rescue. As a matter of fact I had labored in vain not many days before to induce Dr. Nassau to do this very thing simply as a matter of Christian courtesy. He stoutly refused. The wand of Dr. Brown's magic word accomplished what my labored arguments failed to produce. This incident is trivial; it is of no account save as a revelation of character. I could give a score of similar incidents which took place during my stay in Batanga which at once illustrate the greatness and the littleness of Dr. Nassau's character."

REPLY: There is no connection between Secretary Brown's commendation of my book, and my apology to Mrs. Menkel. Merely a coincidence. It is true that Secretary Halsey had tried to induce me to recede from my position that I would accept no favors from those who had voted for that Complaint against me in 1903. I thought that it was their duty to first make acknowledgment of their wrong-doing to me. But, it is true also that I overcame myself and did yield to my friend, Dr. Halsey. I made him no vain promise; but I decided to make a graceful demonstration to Mrs. Menkel, when first I should happen to meet her in his presence, so that he should himself see and hear. All that time I was under the tremendous strain of the Mission's assault on me. (Mr. Menkel, under a less strain, lost his reason.) Just then came Dr. Brown's words of praise. I value the commendation of my fellows. I hastened to my friend, Dr. Halsey, to share it with him. At that very moment Mrs. Menkel passed. It was the opportunity for which I had waited. I humiliated myself to her in his presence. And the next day, voluntarily, without his presence, I did the same to Messrs. Ford and Cunningham, and to Mrs. Ogden. I think that I atoned for any discourtesy I may have felt toward them. Who conquers himself is greater than he who takes a city. I do not think that that affair had anything to do with either "greatness" or "littleness". I had thought that the incident was closed.

2. (Report, page 32.) "His treatment of me as the official representative of the Board was courtesy itself. His letter of resignation is a model both in phraseology and sentiment. He is a scholar, a man of

undoubted ability, and learned in the lore of Africa. A student of nature, a lover of the beautiful, a close observer and a most delightful host. Yet he is full of contradiction. I saw him snub a Catholic priest in a way that made me ashamed. I was standing with Dr. Nassau on our Mission property at Bongahale. The Catholic father passed and politely bowed. Dr. Nassau turned away. I felt compelled to return the polite salutation of this brother. The father called on me the next day, and we spent two very pleasant hours in discussing phases of Mission work in which we were both engaged under one common Lord and Master. Our Medical Missionaries at Batanga serve the members of the Catholic Mission without pay, and the fathers in return keep well supplied the table of the Medical Missionaries with fruits and vegetables. Why Dr. Nassau is thus hostile against this father I cannot tell. The wife of one of the traders asked me the reason why this one of our missionaries was so discourteous while all the others were so extremely Christlike. It is a strange freak in the character of a great man. It is difficult in a few sentences to analyze his character. I believe he is honest. I believe he is pure. I believe he means to do right, but my faith in all these beliefs is sadly shaken by some of his strange actions."

REPLY: That day Dr. Halsey was my guest, and we were sitting on the little porch that faced the hedge in front of Evangeline Cottage, outside of which ran the public path. The Roman Catholic priest passed, and bowed. My attitude to the Secretary, during all those weeks, had been that of a private to the General of an army. When a General is

saluted by a passing company of soldiers, the aide at his side does not join the General in his response to the salute, because it was not made to the aide, but only to the General. So I did not return the priest's salute, which I considered was intended only for Secretary Halsey. But, it is true also that whenever I met that priest on the paths, I always saluted him; meeting him in the trading-houses, I always talked with him; and I returned the Jesuitically polite call of his Bishop. But I never sought the company of one who was an enemy of our Mission, and who was trying to break up our schools. And certainly I would not call him "brother". He places a woman in my Master's throne, by his prayers in Mariolatry.

You send missionaries to his Church's adherents in the Philippines and South America. Also I did not know that it was a fact (shameful if true) that while our needy native fellow-Christians are compelled to pay for every dose of medicine, it should be given free to our Roman Catholic enemies, who always have ample funds.

3. (Report, top of page 33.) "In his letter given above, he states that he did not visit his colored friend at night, after Mr. Scott Foster and the African Committee had admonished him that his conduct caused offence; yet, when I quietly asked, 'Did you visit her in the day time?' he was compelled to reply, 'Yes, and for hours.' I do not believe he intended to deceive, but the statement as it stands in his letter conveys such an impression."

REPLY: I visited the lady frequently by day; and often an hour

at a time. I was not "compelled" to state that to Dr. Halsey. There was no occasion for hesitation. I had nothing to hide, in the broad day light. (a) I made pastoral visits to that sick church-member, as I did to other members. (b) She was a leper. As a physician, I was treating her with large doses of arsenic, that required careful observation. (c) She was the best educated native in Liberville, and the most intelligent church-member. From her, with note book in hand, I had obtained much of the last two chapters of my "Fetichism". (d) She had been ^{the} devoted governess of my little daughter, the only woman who had aided me in my hour of need, and I found pleasure in talking with her about my child, there being no one else with whom to talk on that subject. (e) I thought that this whole reference to that Christian woman was an unchristian hounding of her, more than a year after her death.

4. (Report, page 33.) "He asserted in his letter that King Madola's disease was contracted before he became a Christian. (He has been a Christian for five years.) Three of our Medical Missionaries, all of whom had treated Madola, declare this was impossible. When I stated that the native assistant in charge of the hospital declared that Madola's character was rotten, Dr. Nassau shrugged his shoulders and replied, "I do not understand how this could be." In other words, he took the statement of Madola against the scientific statement of three officials, and the unasked statement of a native assistant, who had opportunities for knowing the facts.

REPLY: As to King Madola's disease: the very day that I was

informed of it, I called a Session meeting. A quorum of the seven Elders could not be obtained. (So it is not recorded on the Minutes.) If Dr. Blunden or Dr. Weber had told me, (instead of telling other people) the Pastor, the case would have been looked after earlier. I knew nothing except Madola's own statements and admissions. I did not say that I believed his statement that his disease dated from five years before. It was recent; and, at my private inquiry, he said that he contracted it from his wife; and she asserted that it was so. (Not all cases of gonorrhoea are syphilitic.) I quite agree that Madola's character was "rotten". But no Pastor can suspend without a regular accusation, and trial before Session and conviction on positive proof. I am accountable to Presbytery for my Minute-book, and must do everything legally.

5. (Report, page 33). "On the question of the troubles in the Batanga church, he simply quibbled. I received any number of letters, presumably from church members, making complaints, against the Mission."

REPLY: Is it quibbling that, while I admitted that certain members of the Batanga church were active in complaining against the missionaries of Batanga Station, I insisted that it was not Batanga Church that complained?

6. (Report, page 33.) "The Christians at Batanga requested that I should meet them in the church on a specified date. I consulted Dr. Nassau, and, with his consent, the meeting was held. On the floor of the Mission Meeting he declared that the meeting was not a regularly called meeting. This was technically true, although the meeting was held at

the request of the members of the church, and there were present the Licentiate, the Elders, the Deacons and many members, the acting Pastor of the church himself (Dr. Nassau) giving permission for the gathering. I offered to go to the expense of sending messengers to inform all the members of the church that another meeting was to be held on a date to be agreed upon. Dr. Nassau was asked whether it would be advisable to hold such a meeting."

REPLY: A minority of my 340 Batanga church membership had met in the village, unknown to me, with a larger number of heathen, in a Town Meeting of the Batanga people. Subsequently, at Dr. Halsey's request, I consented that another Town Meeting should be held, and in the church building. It belongs to the Batanga Church, not to the Mission, for it was built by the natives. In that minority were present some Ruling Elders. But no congregational or legal Church meeting, as required by the Book, with knowledge and consent and action of the Pastor and Session, was ever held in connection with those Batanga complaints.

7. (Report, page 33.) "He gave no answer in the Mission Meeting. I was forced to take him aside at the close of the meeting, and obtain from him a positive statement that it would not be wise to call another meeting."

REPLY: "He gave no answer." Of course not. The Batanga people had given themselves away by making unwise additional complaints, for which the Secretary himself had opened the door. And they had thus only exposed themselves to the wrath of both the Mission and the Secretary. I was not willing to have them exposed again.

8. (Report, page 33.) "A few days before I left Batanga he informed me he was investigating the whole affair, and that he thought a portion of one of the letters sent to me was a forgery. I speak of this as showing how difficult it was to deal with him. He always kept within the technical requirements of the law, but often, it seemed to me, with an utter violation of its spirit. He has a hold on the people; they love him. How much of this is due to his policy of always favoring their side of the case, I cannot say. In the charges made against the Station, his was the only name that escaped."

REPLY: "A forgery". I subsequently proved that that letter of Complaint, on which the wrath of the Mission broke, after having been written and sent on its way to Dr. Halsey, was allowed by the native messenger, before he delivered it, to be altered by a clique of some ten young men. (I have both letters, the original and the altered.) The original speaks kindly of Miss Nassau. So it is not true that my name was "the only one that escaped."

9. (Report, page 34.) "My reasons for asking the Board to accept the resignation of Dr. Nassau are, first, the differences in policy between Dr. Nassau and the majority of the Mission. This is undoubted, his defense falls to pieces in the light of facts. At the last meeting of the Batanga Station he insisted on asking for a larger school appropriation than could possibly be used. When Mr. Hummel protested that the amount asked was too large and could not be used without detriment to the school, he declared that it was always wise to ask for more than you needed. I believe this

has been his policy for years."

REPLY: Mr. Hummel's statement is false. I have never advocated the plan of getting an appropriation by asking for more than was expected or than could be used. Some have. I did indeed ask for Batanga a larger amount than Mr. Hummel proposed; for his was reducing the existing number of schools. Some one probably said (which is an occasional remark) "O, well, ask the Board for more; they will cut it down anyhow." In the confusion of voices in the discussion, Mr. Hummel may have thought that the voice was mine.

10. (Report, page 34.) "He has had difficulties with every Treasurer of the Mission. I believe Dr. Nassau is too old to conform to the new policy adopted by the Mission. I state this bearing in mind his defence of his position as given in his letter of February 1st, 1905."

REPLY: "Difficulties with every Treasurer of the Mission."

Amazingly untrue! With whom? Blunden? Weber? Adams? Knauer? Never! Sometimes there were items from America, from Treasurer Hand, which I did not understand, and I asked simply for information; but I never disputed. Once Dr. Blunden had made some new rules, of which I had not been informed, and the account I sent in did not conform to them; and he sent it back to be put in order. But there was no dispute. Only, when Mr. Ford was Treasurer, almost every member of the Mission complained. He was so unmethodic that I and others have waited days for bills that should have been handed us in ten minutes. He could not lay his hands on them.

11. (Report, page 34.) "I am inclined to believe that his strong

influence with the natives is due quite as much to his yielding to their demands as to the character or quality of the work he has done for them."

REPLY: My "strong influence" with the natives was not because of my small gifts of money. They were very small, and to only a few; mostly in return for their gifts to me of food or curios. The explanation of my popularity is to be found in the reception I gave visitors. They were welcomed, given a seat, their welfare inquired after, with a hearty chat in their own language. Some of the new set of missionaries are brusque to their visitors, do not offer a seat, do not know the language, and often their harsh welcome is, "What do you want?" "No! I'm busy." I never (except on a mail day) tell a native "I am too busy." My life is theirs; for them I went to Africa. They love me because I reveal a personal interest in them. I could never say, as one of those young missionaries said to a native who had vexed him, "You say that again, and I'll shoot you. You're only a monkey, anyhow!"

12. (Report, page 34.) "He stoutly opposed the action of the station in charging for medicine furnished to the Christian people. Once and again he sent a note with some sick native, stating that the bearer was unable to pay the small sum asked by the Medical Missionary for medicine, yet it was found that the same native could purchase any number of things desired, such as tobacco and the like. Dr. Nassau represents the old line of policy. He is not to be blamed for holding tenaciously to this method of work, since the entire Mission was for years in accord with it. Now a change has come in this Mission, as in all our other Missions. He does

not recognize this change. I believe he will not. I think the old policy is too deeply rooted in his nature to be abandoned."

REPLY: It is untrue that I "stoutly opposed" payment by the natives for their medicines. Most of them had paid, previous to Dr. Johnston's coming. But he announced that all should pay. I begged that the very poor should be given, as is done in dispensaries in New York City, and in all foreign missions. He conceded that he would give to any who brought from me a written statement that they were helpless. To only two persons did I give such a note. They were women. They went to him in borrowed dresses for the occasion. To one he refused on the ground that she had "money to buy dresses!" She had not a penny but what came from me! He exacted payment again and again, in sums of ten cents, until, finally, I had spent for her \$1.25. Probably there were people who plead poverty falsely; but it is untrue that among them was that "same native", to whose poverty I had certified.

13. (Report, page 34.) "His differences with his fellow missionaries. This is radical. It is deep seated. It is not based on any Christian principle that I am familiar with. His attack on Dr. R. M. Johnston is a good illustration. All the other physicians of the Mission assured me that Dr. Nassau was wrong in his opinion regarding the medical ability of Dr. Johnston. I know Dr. Johnston very slightly, but all those with whom he works testify to his diligence, to his skill, to his devotion. Dr. Nassau seems to have taken a violent dislike to Dr. Johnston because I believe Dr. Johnston insisted on abolishing the 'Dash' policy in the Mission."

REPLY: My "dislike for Dr. Johnston". Rev. Mr. Knauer, in good health, had gone to America without permission (unnecessarily, as I thought) with his wife. I, and others, under similar circumstances, had borne separation from our wives. A question of endorsing Mr. K's. going (so that the Board should pay his expenses) was to come up in Station Meeting. Mr. Menkel sounded me in advance, and found that I would vote against it. I had to vote conscientiously against what I thought was an unnecessary spending of the Board's money. Dr. Johnston had decided for himself that Mr. Knauer's going should be endorsed. When the meeting was held, he, as Chairman, utterly refused, against all parliamentary law, to allow me to speak, and the recommendation to the Board was gagged through. Then I declined to attend any Station Meeting while he continued Chairman. After several months he resigned; and immediately I voted for him as Secretary and Mr. Menkel as Chairman. It is true also that I joined with the people in their horror at Dr. Johnston's attempting to hold, for the purpose of cutting up for a skeleton, the body of one of their drowned relatives which he found on the Mission beach. It is false that my differences with Dr. Johnston had anything to do with the custom of making gifts (mis-called "dashes") to natives. All the world over, people are given "tips". Dr. Halsey himself gave gifts, in return for native kindness or favor, on his boat-journey up the Gaboon river.

14. (Report, page 34.) "Dr. Nassau's treatment of other missionaries was of the same order. His attack on Mr. and Mrs. Adams was perfectly unjustified. Mr. Adams is a mild mannered man, anxious and careful to a fault, but as keen as a hawk in defending the financial interest of the

Board. After a most careful examination of all the facts in the case it seems to me that Dr. Nassau's treatment of both Mr. and Mrs. Adams hardly comes within the limits of Christian courtesy. I could multiply these illustrations."

REPLY: I made no "attack" on Mr. Adams. For what I did do, it was not "perfectly unjustified". He (a visitor at Baraka in 1903) had joined with the occupants of Baraka in refusing me any welcome, when, against their wish, I left the French Hospital and came back sick to the Station. So, at Batanga Beach, a year later, when Mr. Adams returned in health, I gave him no welcome. I admit that that was not right; I should have returned good for his evil. But my discourtesy in act (not in words) was only for the day, and ended with that day. Dr. Halsey did not get "all the facts in the case." I am not aware that I was discourteous to Mrs. Adams. If I was, I think it was an apology when in a letter to her, I said that I would "greet her with silence," i.e., that I would not again refer to our previous difficulty, meaning that it should not be spoken of. She never acknowledged my explanation. Excepting that day, I had ever been cordial with them. May not a single failure in courtesy be condoned?

15. (Report, page 34.) "Mr. Peter Menkel had a long and earnest talk with me regarding Dr. Nassau's treatment of him. He affirms that with the single exception of the vote above mentioned he had never done anything contrary to the wishes of Dr. Nassau and was at a loss to understand why Dr. Nassau should thus treat him."

REPLY: I am amazed at Mr. Menkel's speaking of my "treatment of

him". As, in an attack of insanity, a few weeks later, he committed suicide, I think that he must have been out of his mind if he used ^d those words to Dr. Halsey. Poor man! I will not write against the dead all I might say of the twenty years during which I was a victim of his passionate outbursts of temper, which I openly resented but three or four times. And I was not the only object of his ill-temper. He was the Mission carpenter, employed to build the dwelling-houses of the several Stations. But the other Stations ceased to call on him; their workmen would not submit to his violence. He was the captain of the Mission memorial vessel, "Mary Nassau", but the vessel finally lay at anchor, and was not used, and was sold, for no native crew was willing to serve under him.

He had, shortly before Dr. Halsey's coming, told me candidly the reason for his attitude toward me. "Dr. Nassau, you are of gentle birth. I am not. We are different. I think that you look down on me." It pained me exceedingly that he mistook my gentlemanly bearing for an assumption over him. That is not in me. That, I think, is the solution of the disharmony in several other cases.

16. (Report, page 34.) "Even after a careful re-reading of Dr. Nassau's defence I am constrained to believe that his position is untenable, that he is unfair to those who differ from him, that either from his high sense of honor, or the sensitiveness of his nature, he has dealt with his fellow-workers in a way that is not conducive to harmony in the Mission, or to that sweet spirit of the Gospel without which no mission work can be made effective. I talked very plainly with Dr. Nassau on this point. He was frank in his dealings with me. I am bound to state that I never

found Dr. Nassau making a single false statement. In every case I brought to his attention he admitted the truth of the charge, and made no attempt at dodging the issue. He insisted that his way was in accordance with the teaching of the Gospel. I trust the Board will read carefully both his letters herewith given in order that his point of view may be fully seen."

REPLY: This reference is to a conversation about forgiveness of enemies. I thought that my libelers should first "turn to" their injured brother, before the restoration of fraternal relations. Without any desire to injure them, or do them any wrong, I still think so. It is what God requires of us as a condition precedent to forgiveness, notwithstanding His great Love. But I yielded to the Secretary, and voluntarily entered on friendly social relations with my enemies, without their first having "turned" to me, (Luke 17:4), and at the very while that they were secretly plotting against me.

17. (Report, page 35.) "I do not believe that he intentionally wishes to disregard the injunctions of the Board or to wound the feelings of his fellow missionaries. He is the strangest compound of scholarly ability, Christian courtesy, refined diplomacy, and absurd punctiliousness in regard to his relations with others that I have ever met.

"I think the Board needs to weigh carefully both sides of this question. The mission is not free from blame. Many of the younger missionaries fail to remember the long and honored services of Dr. Nassau. Young missionaries fresh from college with no experience of the work, insist on putting conditions on a veteran which he feels an infringement of his person-

al rights. The case is not all on one side, and while I believe that the position of the Mission is correct, I think the Board should endeavor to see both sides of this perplexing question before coming to a decision.

"His dealings with the natives. I clear him of all taint of immorality, but he is indiscreet. He answers, to a certain degree of satisfaction, every charge I made. I have no doubt if I should bring forward the other cases told by the missionaries he could clear these away. The fact remains, however, that his conduct has caused offence. It is useless to deny this, even while admitting his purity of thought and motive, his great love for the African, his keen insight into the possibility of his development, his true conception of the souls of black folk, and his undoubted love for one of the most oppressed and despised races of mankind. He has by long years of service evinced his deep and abiding interest in the Africans. His recent book on Fetishism is a classic on the entire subject. He has studied the African at first hand; he probably knows more about their customs, their manner of life, and the peculiar and intricate workings of the African mind than any other missionary in the world. It seems almost a pity that the missionary in Africa who is a maker of books, a lover of the African, and a man looked up to by all the other missionaries along the Coast, should be compelled to resign after forty years' service.

"My judgment, however, is, that his resignation be allowed to stand. My heart rebels against this. Dr. Nassau began his work in Africa in 1861. His name is known in all the churches. He is the leading spirit of the Corisco Presbytery, nearly all the native members of which are his spiritual

children. He has a gentle heart, and many hours in Africa were made bright and pleasant for Mrs. Halsey and myself by his kind and thoughtful attentions. We must also consider the case of his sister. She is now seventy-five years of age. All the physicians urge her to go home. She refuses. Her life is a benison. No whisper did I hear against her save the single reference in the letter from the Batanga Church people. All honor her. It will break her heart to leave the work, which she must do if her brother retires. The case is not easy to decide. No one questions that Dr. Nassau is still capable of doing much useful work. He seems to be fairly vigorous, energetic and enthusiastic. He is now writing another volume on the folk-lore of Africa. His bow is not bent nor is his natural force abated. I would there were some way by which he could be kept at work in the service of the Board."

REPLY: "Diplomacy." Amazing! I wish that I had some. I would then not so often get into trouble by giving myself away in my simplicity.

18. (Report, page 62.) Speaking of the Meeting with the Batanga people in the church building, to discuss their Letter of Complaint against the missionaries of Batanga Station: "The conference was a long and trying one. Dr. Nassau said nothing. I was unable to move the people one iota from the positions taken in the letter.

REPLY: "Dr. Nassau said nothing." I was present during only a few minutes. Secretary Halsey was presiding. I was in the audience. It was not my place to keep order. (But had I remained, the disorder of that meeting would have been controlled.) Mrs. Halsey came to the door,

to tell the Doctor that she was going shopping to a certain trading house. I went to her. It was not fitting that the lady should go to that place alone. I offered my services as escort, and remained with her until she completed her purchases. The meeting had broken up before I could return.

19. (Report, page 65.) "I Personally advised Dr. Weber to wait at Batanga until the arrival of the German physician. Under all circumstances, while sympathizing with the Mission in its desire to discipline the church, I felt it would be unwise to leave Dr. and Miss Nassau at Batanga without proper medical attendance."

REPLY: "Discipline the Church." The church, as such, had done no wrong. Mission has no control of an ecclesiastical body; that belongs to Presbytery. Presbytery, not the Mission, appointed me Stated Supply of the Batanga Church.

20. (Report, page 66.) "This, altogether apart from the action taken this year regarding Batanga, which is purely disciplinary, and should be approved irrespective of its bearing on the question of the ultimate closing of the Station."

REPLY: "Disciplinary". It made a wreck of native faith in missionary truth and honor, at Batanga Beach.

21. (Report, page 66.) "If the Board votes to accept the resignation of Dr. Nassau, it will involve undoubtedly the withdrawal of many members of the Batanga Church. Nothing that Dr. Nassau has said or hinted leads me to make this statement. It is forced on me by a careful study of facts."

REPLY: True, Secretary Halsey did "study the facts". But he failed to recognize one factor, viz., that I was a Christian, a lover of peace, and that I preferred the unity of the Church to my own glorification. Had I been a different man, I could easily have left behind me confusion and division on my successor's hands. I could have influenced the members to rebel. Though my successor, Mr. Heminger, gave me no ministerial courtesy during the three months of 1906 before I left Africa, I kept the people quiet, and begged them, as my friends, to submit. They did. They did not "withdraw", but not because of any grace of "discipline".

FINALLY: I ask that you send me back to Africa, because,

1. I have the health. No one in the Mission has better health than I, even after my forty-five years of life there. I remain there terms of more years than five at a time, the while that the other members of the Mission have asked for a limit of three or four years.

2. I have less fever than any other member of the Mission.

3. My prospect of service is good, though seventy years of age, for at least five, and probably ten more years.

4. I have the language. Others know the Bulu-Fañwe better than I do, but no one knows or uses both the Benga and Mpongwe as fluently as I.

5. I have the love and confidence of the people.

6. I wish to complete my own and my sister's life-work.

R. H. NASSAU.

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This appeal apparently had no effect on the members of the Board,

the mis-statements of Secretary Halsey's Report having been on their minds for so many months unanswered. They insisted on accepting my resignation, and it was finally sent to me in the month of December, 1906. My friend, Rev. Charles R. Erdman, D.D., notified me of it, in a letter dated December 3rd as follows:-

"The Board took action to-day, much in the line you supposed; yet, as they hoped, in such a way as to vindicate your character. The Resolution will be forwarded to you. It expresses all confidence in your integrity of Christian character, and it was explicitly stated that every inquiry addressed to the Board should be answered 'in the terms of this resolution.' All expressions were most kindly; all spoke, who made reference, only in praise and sympathy. You know that you are only the dearer to your true friends. They are glad you are to be nearer home, and are to be free from the unkindness which has been shown you, and might await you in Africa.

With the very best wishes,

Cordially,

Chas. R. Erdman."

On December 4, 1906, came official notice of the action of the Board, in a letter from Secretary Brown, of date December 3:-

"At a meeting of the Board this afternoon, the Committee on Africa and the Executive Council presented the following Report, which was adopted.

"We have carefully considered the resignation of the Rev. Robert H. Nassau, D.D., presented to the West Africa Mission, February 21, 1905, and transmitted by that body to the Board, with its judgment thereon. We recommend that the resignation be accepted, and that he be given a retiring

allowance from this date. The Committee and Council wish to place on record their appreciation of Dr. Nassau's long and eminent service. Going to Africa in 1861, he has labored with single-hearted and self-sacrificing devotion. He has done much and suffered much in the cause of Christ. We assure him of our high personal regard, our confidence in his Christian character, and our cordial hope that in his declining years in the home-land, he may enjoy that quiet opportunity for literary work, for which he is so richly qualified, and which he has so long desired to do.

"Dr. Erdman, who was present, will probably tell you of the very satisfactory statement made by Dr. Dennis, the Chairman of the Committee, in presenting this Report, a statement which did justice to your position and motives."

I have never inquired as to which members of the Board were present at that meeting, nor whether the vote was unanimous.

During the eight years since that date, most of the laymen, whose animosity forced me out of the Mission, have themselves left it, for various reasons; and three others, still in the Mission, have told me that they regretted their vote, and are my sincere friends.

R. H. NASSAU.

February, 1915.

(1)
The Nassau Family.

Note:- See statement in regard to the Rise of the Nassau Family in Germany, in Motley's "Rise of the Dutch Republic", page 200.

The present Queen Wilhelmina, of Holland, is a descendant of the "silent" Prince William of Orange and Nassau. He belonged to the younger branch of the German Family.

Much of my information was derived from my cousin, the late William B. Nassau.

A.

The Family traces its descent from the Counts of the Duchy of Nassau, through Karl Heinrich Von-Nassau-Ussingen, of the elder German line, who was Chief Jager-meister to Frederick Augustus, King of Saxony, from before 1720 until the King's death in 1723.

B.

His son, Karl Hans Von-Nassau, founder of the American Family, left Saxony, for Holland; whence he emigrated to America in 1745; and settled in Pennsylvania. [I have a vague memory of my grandfather saying something about a place or region "Johnstown." R.H.N.].

C.

His son, Charles William Nassau, a merchant (bakery), was prosperous in business in Philadelphia, during the occupation of the city by the British troops under Lord Howe.

[I do not know when or where he was born, or whether he had any brother. He had, at least, one sister. I think that he lived in Kensington; but his store, as mentioned in the oldest city directory, was down-town. R. H. N.].

He married Hester Blymes. [I do not know where was her home. There are Blymes in Central Penna. He may have met her there, if his father's settlement was in that part of the state. R. H. N.]. [I found in the City Hall, copies of deeds of Sale by him of property on Callowhill street, to which his name was signed as Charles William Nassau. But, later, in making his will, he changed his name, apparently attempting to combine and contract the "Nassau-Blymes", into "N-USHAG". But, his children did not accept the change. R. H. N.].

[He had at least three sons, Michael and another, and a daughter. The daughter married. One of the sons disappeared in the West Indies. R. H. N.]

D. born June 22, 1781,
 His son, William Nassau, was an importer,
 (tobacco), and merchant in Philadelphia on
 Market St. [In childhood, from Easton, I remember
 the wooden Indian figure at the store door, on,
 somewhere about 7th St. R. H. St.].

He was a Ruling Elder in the (old Pine St) 3rd
 Presbyterian church; for more than thirty years
 a member of the Board of Home Missions; and,
 for seven years, its Treasurer.

He married Ann Parkinson, of Kensington;
 whose married sister was a Mrs Christman,
 also of Kensington.

His city residence was on Fifth St ~~at~~ ^{above} Poplar;
 He owned a country-seat in Frankford; and
 a farm at Montgomery Square.

He had a number of children, several of whom
 died in infancy or youth.

There was only one daughter, Mary Ann, who
 married a S. Handy, of a Delaware family.

The Handy's had 3 sons and 3 daughters, most
 of whom died young. None of the sons married.
 Two daughters, Anna and Fanny, married; but
 died childless.

William Nassau's eldest son [my father] Charles William, was born in Phila^{de}, April 12th, 1804; was graduated with highest honor, in his 17th year, at the University of Penna, in 1821; and entered Princeton Theol. Sem'y. But, on account of his health, remained there for only one year; though he continued his theological studies at home in Phil^a, with his Pastor, Rev. Ezra S. Ely, D.D. He was licensed to preach by the Phil^a Presbytery, in 1824; and was ordained Pastor of the Presbyterian Church of Norristown and its rural charges Norriton and Providence, from Nov. 16th, 1825 to Oct. 21st, 1828. He was married at Norristown, Pa., April 11th, 1826, to Hannah McClinton Hamill, second daughter of his Ruling Elder, Robert Hamill and his wife Isabella Todd. Leaving Norristown, because of a throat affection, he went to his father's country-seat at Frankford; and, there was born his second child, my sister Isabella, in Jan'y 1829. From Frankford, he went to live at his father's farm at Montgomery Square, in 1830; where he taught a private Boys' School. There were born, Elizabeth, William, Hannah and myself. In March 1836, when I was 5 months old, he removed to Marion City, near Hannibal, Mo., as Prof. of Latin and Greek, in the proposed college at that place. There Letitia was born.

He returned to Montgomery Square in June 1838. There Matilda was born. He removed to Easton, Pa., as Prof. of Ancient Languages, in Lafayette College, in the Spring of 1841. There were born Charles, and James, and Emma. In 1849, he was elected President of the College, serving one year; but, resigned in Sept. 1850. Going to Lawrenceville, N.J., he took charge of a Young Ladies Seminary. In 1875, he withdrew to Trenton, N.J., where he died, Aug. 6, 1878.

My father's next brother was William Nassau jr. I do not ^{think} that he graduated at the University. He took up his father's business. He secretly married his mother's house-maid, a nice, respectable girl, Miss Marvel, of Delaware. The family accepted her. I remember that "Aunt Charlotte" was pretty, and kind, and loving, and bore well her advent to wealth. We all liked her. But she frequently made mistakes in grammar.

My cousins of that family were Bill, Ed, Charley, Jim, and Charlotte. Bill was bright; a lawyer; a real gentleman; married; wife separated; no children; died, Feb'y 28, 1897; buried in Laurel Hill.

Ed., bright; erratic; married early; wife separated; one child, died early; Ed wandered on the sea; finally died in New York. Charley

very quiet good boy; married; no children; wife dead; he is still living. Jim a successful paint-manufacturer; married; has a son and two daughters; left his wife, and went to New York with another woman; his wife, a Roman Catholic, still living.

Charlotte's first husband, Dr. Gantt, of Burlington, N.J., is dead. She is now Mrs. Charlotte N. Furst, near Pittsburg, Pa.

My father's brother Edward was an M.D. He married a society lady, Miss Josephine Drummond; she was connected with the Mercer family, of Phila^{de}. They had 2 children, Mary and Henry. She was a beautiful society girl, but died early, unmarried. Henry married a Miss Riter, on Logan Square. He is dead. He had no son. His widow and daughters are living in W. Phil^a.

Aunt Josephine, a widow, married a Mr. McCammon. ~~Mr. McCammon~~ lives in Washington, D.C.

Father's brother James was a good and bright young man; he died early, unmarried.

Father's little brother, Joseph, died, on a visit to Montgomery Square, when a lad of about 15, when I was about 4 years old. I remember seeing him lying in the

coffin; and I watched, from the gate, the funeral
procession of carriages drive away to Phil^a.

Robert H. Nassau.

To date, Jan'y 14th 1914.